

In the early Reformation, what was the fate of the 'old' priests? Where did the new pastors come from? What was their training? How were they ordained? How were they paid? What was their social status? These fundamental questions have usually received less attention from historians than they deserve, partly because they are so large: answers differ from country to country, from confession to confession. Andrew Pettegree, editor of *The Reformation of the Parishes. The Ministry and the Reformation in Town and Country* (Manchester: U.P., 1993; pp. xii + 244. £35), has assembled a team of young historians whose research touches in one sense or another on the theme of the Reformation ministry, in a variety of geographical contexts, from Scotland to Austria and from Holland to Geneva. The resulting collection of essays, while not pretending to exhaust the question, gives considerable insight into the kaleidoscopic nature of the problem. Dr Pettegree's own contribution is an opening chapter tracing the movement from the inherent anti-clericalism of the Reformation to the establishment of a new clericalism. Carol Edington concentrates on pre-Reformation literary polemics, in particular by Sir David Lindsay, against the priests, their use of clerical revenues, and the neglect of preaching; she argues that the literary and stereotyped anti-clerical satire of the pre-Reformation period came, in the age of Knox, to be read as literal truth, with distorting consequences. Beat Kümin presents preliminary findings from the analysis of churchwardens' accounts from the early Church of England (spanning a period from the late fifteenth century to about 1560), which suggest that hostility to the clergy was by no means as widespread as is sometimes imagined, since there is evidence that local communities contributed willingly to the upkeep of their priests. Bruce Gordon concentrates on the recruitment and training of the 'new' Reformed clergy in the canton of Zurich, where two acute problems are high-lighted: on the one hand, the contrast between the educated and Reformed clergy in the city of Zurich and the less privileged but vast rural hinterland, and on the other, the fact that Zwingli and his successor Bullinger had at their disposal in the rural parishes a clergy three-quarters of whom were ex-priests or monks. C. Scott Dixon turns to the Lutheran Reformation, and to the particular problems of funding the Church and its pastors in the 'princely Reformation'. Basing himself on the Nuremberg archives, he traces the administrative structures for the financing of the Church in a well-run Lutheran state; but he concludes that such an analysis is not the whole story of the Reformation: 'it is one thing to reform a parish economy; it is quite another thing to reform a human being.' William G. Naphy studies 'The renovation of the ministry in Calvin's Geneva', and makes the contrast between Zurich, with its rural hinterland, and the small city-state of Geneva, with few outlying parishes. Karin Maag ('Education and training for the Calvinist ministry: the Academy of Geneva, 1550-1620') takes up the story of the formation of Reformed pastors in the generation following Calvin's death. Penny Roberts presents the rise and decline of the Huguenot community in Troyes through the journal of Nicolas Pithou; Richard Fitzsimmons examines the problems of the Low Countries in 'Building a Reformed ministry in Holland, 1572-85'. Andrew Spicer looks at the experience of the 'stranger Churches' in England in the late sixteenth century; finally, Rona Johnston describes 'The implementation of Tridentine reform: the Passau Official and the parish clergy in Lower Austria, 1563-1637', a timely reminder that the problems of recruiting competent clergy were not limited to the Reformed Churches. This summary of its contents does not do justice to the

significance of the collection. Each contribution is based on original research into primary sources, often bringing new light to bear by the presentation of a new angle (e.g. churchwardens' accounts as a measure of the Reformation). While not claiming to be exhaustive, the contributors offer precise case histories and, frequently, new insights into the problems of staffing and controlling the churches born of the Reformation. Pettegree is to be congratulated on producing yet another collective research volume of quality, and his contributors encouraged to extend their thought-provoking explorations.

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Many years ago as a neophyte historian I encountered Bishop Richard Cox's fascinating investigation of the Family of Love. It was conducted in 1580 at the urging of the Privy Council, which feared that the 'lewd, heretical and seditious books' of the movement's Dutch founder Hendrick Niclaes had led 'divers simple unlearned people' in to 'damnable heresies'. Associated documents suggested that here was a subject worth pursuing, and indeed pursue it I did, at least to the extent of writing a short article on the Family in the diocese of Ely. It became clear, however, that this small and radical grouping, which did not wish its views to be widely known, was exceedingly difficult to study. New projects intervened and, with some slight regret, I abandoned the familists. Other historians have been more tenacious – indeed it sometimes seems that there are more historians of familism than visible adherents of Niclaes's teaching – but all have in some measure been frustrated by the elusive nature of the sources. Now Christopher W. Marsh, in *The Family of Love in English Society, 1550–1630* (Cambridge: U.P., 1994; pp. xvii + 305. £35), has proved triumphantly that it is possible to overcome much of the silence of the record and to give a compelling account of the growth and influence of the 'goodwillig ones'. He applies the micro-historical techniques of his mentor, Margaret Spufford, following 'every possible lead in the surviving records and reconstructing relationships from the tenuous clues available. To this he adds an acute reading of the few indigenous texts produced by familists. In consequence we acquire an intimate picture of the group, especially in the Isle of Ely and the south Cambridgeshire parish of Balsham. Perhaps the most significant of Marsh's conclusions about these rural familists are that they lived in apparent harmony with their neighbours, were thought worthy to hold local office, and were almost never presented for their heterodox ideas. Heretics were not treated as such unless they disturbed the peace of the neighbourhood. Familists were to be found not only in rural parishes but at the heart of the Elizabethan court. It has long been known that several of the Yeomen of the Guard espoused the teaching of Niclaes, and that one, Robert Seale, was a key figure in the movement. Marsh also adds immensely to our understanding here, by identifying the Guards, revealing their links with the rural movement, and considering, albeit in a rather speculative manner, their possible patrons among the court elite. This is an exciting book, combining precise documentation, bold speculation and warm sympathy for the adherents of this persecuted movement. Only the Puritan divines who wrote against the